HOUBLON, MAYOR.

Jovis decimo Sexto Aprilis, 1696. *Annoque Regni Regis* Gulielmi, Angl. *&c. Octavo.*

THIS Court doth deſire Mr. *Stephens* to Print his Sermon Preach'd before the Lord Mayor, Aldermen, and Citizens of this City, at the Pariſh Church of St. *Mary-le-Bow*, on *Thurſday* the 16th of *April* laſt, being the Thankſgiving Day.

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S 9

A

Thankſgiving Sermon

Preach'd before the Right Honourable

THE

Lord Mayor,

Court of Aldermen, Sheriffs and Companies of the

City of London,

At St. *Mary-le-Bow*, April 16. 1696.

Upon Occaſion of

His MAJESTY'S Deliverance

FROM

A Villanous Aſſaſſination,

In Order to a *French Invaſion.*

By *WILLIAM STEPHENS*, B. D.
Rector of *Sutton* in *Surrey.*

LONDON:

Printed for *B. Aylmer*, at the *Three Pigeons* in *Cornhill*; and *J. Lawrence*, at the *Angel* in the *Poultrey.* 1696.

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To the Right Honourable

Sir *JOHN HOUBLON*, Kt.

Lord Mayor of the City of *London*;

AND

The Worſhipful the *Court of Aldermen.*

HE who at this day ſhall read the Account which our Annals give of the *Spaniſh Invaſion* carried on againſt *England*, which is ſo well defended by her natural Situation, and where vaſt Numbers of Brave and Martial People are never wanting, will conclude with himſelf, that *Spain* muſt have made ſure to her Intereſts no ſmall Party among us; from whoſe readineſs to cloſe with her Deſign, ſhe took confidence to call her Armado *Invincible*. Without an Encouragement of this nature, 'twould be at all times a vain Attempt to Invade *England*. But this Motive was not then wanting; for the Queen was Excommunicated, and her Subjects freed from their Allegiance by the Pope, by whom her Dominions were alſo diſpoſed of to the King of *Spain*, who was therefore by the Papiſts (then a conſiderable part of the Nation) eſteem'd as King *de Jure*, whilſt Queen *Elizabeth* held only a bare Poſſeſſion.

But he who (an Age to come) ſhall read the Hiſtory of the late Embarkation, in order to a *French Invaſion*, and know that then the Papiſt was but the Two hundredth Man in the Kingdom, will admire from whence the *French* ſhould have drawn their Encouragement to make a Conqueſt upon *England*; the Name of KING *WILLIAM* will then ſhine in the Hiſtory of this Age with a Brightneſs (at leaſt) equal to any of his Predeceſſors in the Sovereignty of theſe Realms; And the Knaviſh Diſtinction of *De Facto*, which was the Foundation-ſtone of the late deſigned Aſſaſſination, Inſurrection and Invaſion, will be left out of his Title.

Your Lordſhip knoweth, that thoſe who have refuſed to Swear Allegiance to His Majeſty, are but a ſmall Party, and the Papiſts are far from being any great one; ſo that the dead Weight which the *French King* muſt rely upon, are that Body of Men who own the King only as a bare Poſſeſſor of the Throne: To whom the Oath of Allegiance is (at beſt) but a meer Formality; very far from obliging them in Conſcience to a vigorous Aſſiſtance of the King. That they themſelves (I mean) think no otherwiſe, always is made evident, when a Non-Swearer meets with one of the ſame Principle with himſelf, but yet who hath ſworn Allegiance. The firſt Queſtion is, Whether he hath ſworn Allegiance to the

P. of *O*?

P. of *O.*? 'Tis anſwer'd, Yes. 'Tis demanded for what reaſon; And 'tis replied, Becauſe he is now King of *England*. What Right hath he to the Crown of *England*? (ſaith the other, with ſome warmneſs.) Truly, None (ſaith the Swearer,) but yet he is King *de Facto*. If Your Lordſhip is pleas'd to ſumm up theſe Anſwers, you will eaſily ſee if they amount to any more than this, *viz.* he hath ſworn Allegiance to the P. of *O.* *Becauſe* he is poſſeſſed of a Kingdom which of Right belongeth to another. I know that the Style of King *William* is allowed and uſed by theſe Men; but I am ſure that Your Lordſhip did not think the Regal Power of this Realm, to which the Laws and Liberties of *England* are entitled, could be ſolidly founded on a meer Complement, or rather Reproach.

Nor is Your Lordſhip ignorant with what wonderful Zeal and Induſtry this weak Title (if it be any) was carried on. Not indeed by the way of Addreſs, but of meer Noiſe and Effrontery. So that whoſoever aſſerted His Majeſty's Right to the Crown, from the Peoples Grant in Parliament, was for ſo doing marked out as an Enemy to the Church and Monarchy. And thus the King's Dutiful Subjects have been diſcouraged, becauſe they own'd themſelves bound in Conſcience to ſupport his Rightful Title, whilſt the Right of King *James* was ſacredly preſerved,

ſerved, and warmly defended by the *De Facto* Subjects of King *William*.

Could the *French King* have wiſhed for more inviting Advantages to the pretended King's Reſtoration?

When I conſider the wonderful and undeſerved Deliverance which our good God, by his never failing Mercy, hath lately wrought for us; as I Congratulate the Joy of *Chriſtendom*, of *Europe*, and of *England*, ſo I cannot omit to Congratulate a Treble Joy which particularly affecteth Your Lordſhip, ariſing from the Preſervation of the Metropolis, Admiralty and Bank of *England*, all which are Your Lordſhip's honourable and near Concerns. And that there may never be wanting Men of Your Lordſhips Abilities, and true *Engliſh* Integrity to diſcharge the Truſts of the Nation, is the hearty wiſh of,

My LORD,

Your moſt Obliged

and moſt Humble Servant,

William Stephens.

COL.

COL. III. 15.

And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

AMongst the Characters which in antient Prophecy were given to the *Messiah*, one was that he should be the *Prince of Peace*: He was born in a time that seldom hapned, when the *Roman Empire* was at peace with all the World; at his Birth the Angels, who were his Heralds, proclaimed *peace upon Earth, and good will towards men.* The Doctrine which he delivered, is justly stiled the *Gospel of Peace*, because all the Lines of it center in mutual Love and Charity; by which Peace is maintained in Societies, and within our Consciences. His whole Life was a Pattern of the Peace of God, expressed in the most lively manner of Humility and Condescention: 'Twas indeed a daily return of Good for Evil; and his Death was the greatest act of Charity which crowned all the former labours of his Love. But if there be no Herb so salutary, which a Venemous Creature cannot digest into Poyson; 'tis not impossible that men of Corrupt Morals should from the very Gospel of Peace, draw Pretences to raise War, hatch Treasons, Assasinate and Massacre: Whilst, on the contrary, the Disciples of Christ do not only follow after Peace with all men, but seriously exhort all others to do the like. And this is the earnest Exhortation of St. *Paul* to the Church at *Coloss.* *Let the Peace of God*, &c. Isai. 9. 6.

By the Peace of God is meant a peaceable and condescending temper of Mind, which sweetens all our Actions both to our selves and others; whereby we cast a favourable

Eye upon what we diſcern in other men; being critical chiefly to find out the Beauty of every good Thought, and the Graces which attend the Words and Actions of others. This Moderation of Spirit towards men, is called *the Peace of God*; becauſe (1.) 'Twas the Great Deſign for which he made us (who are uncapable of bringing any advantage to him) that we ſhould be kind to one another. And, (2.) To the ſame end he Redeemed us, that being made Members of one Body, we ſhould be more particularly ſenſible of each others condition. And, (3.) To this end he ſendeth his Holy Spirit into our Hearts to allay all Heat, and Bitterneſs, and Evil Zeal; to bridle our Paſſions, and moderate our Deſires, thereby ſetling the Peace of God in our Hearts. *Let this Peace Rule*, ſaith the Apoſtle.

The word *Rule*, in its Original, beareth relation particularly to the Office of a Judge or Umpire, who, by his Sentence pronounced, doth rule or determine any Caſe which is referred to his Arbitration. The word Βραβευέτω beareth relation to the old Olimpick Games, wherein men ſtrove to outvy each other in manly Exerciſes, that they might gain a reward which was provided for him, who ſhew'd the greateſt degree of Manhood. Now when any controverſie aroſe between Competitors for the Βραβεῖον or reward, there was a Judge, a Βραβευτὴς appointed, who ſhould by his award over-rule and decide the Competition: And the word *Rule* in the Text doth ſignifie that particular Award, and is therefore reſtrained to a Rule of Court, by which Cauſes are determined.

The Doctrine then, ariſing from the Text will be this, *viz. A Charitable condeſcending temper of mind is the beſt Judge of all Controverſies, the beſt Moderator and Umpire of all Differences and Diſputes*; or in ſhort, *Charity is the beſt Court of Chancery.* In purſuing this Subject I ſhall endeavour,

1. To ſet forth the Truth of this Doctrine in ſuch a manner as may beſt recommend it to our practice.

2.

2. To ſet forth the Rules of this Court by which ſhe governs her Judgment. And,

3. To ſhew how far the Juriſdiction of this Court extendeth, *viz* to all Chriſtians who *are called in one body.*

4. To ſhew that all the reaſons which oblige us to be thankful to God, particularly the occaſion of this preſent Solemnity, do enforce this Duty upon us. For ſo the laſt words of the Text *be ye thankful*, may be underſtood as a Motive to us to let the *peace of God rule in our hearts.*

I. Now a judgment of Charity for the determination of Controverſies cannot more effectually be recommended to us, than (1.) From the Example of God. (2.) From the conſideration of our Selves. And (3.) From the particular Felicity of this ſort of Judicature.

1. From the Example of God himſelf, who hath uſually in this Method put an end to thoſe Controverſies which have aroſe betwixt Mankind, his weak peeviſh Creature and himſelf, our great and good Creator. If we look back to the Creation, as deſcribed in the Book of *Moſes*, we read that God beſtowed the whole World upon Mankind, only reſerving a ſmall peculiar to himſelf for a tryal of Man's obedience if he would ſatisfie himſelf with his own Portion, and reſtrain his Appetite at God's Command. We read alſo that from Man's indulging his Appetite, and not ruling it by his Reaſon, aroſe the firſt Controverſie betwixt him and his God. But this Breach was ſoon made up by Divine condeſcention. God did not exact the Life of Man on the day of his Tranſgreſſion: And tho' he condemned him to labour, yet he allowed him to get Bread thereby, and an Appetite to reliſh the Sweetneſs of it. He ſtill held forth the Lights of Heaven to direct him from without, and the Light of Reaſon to guide him from within. And to crown all, he revealed to him the way how he ſhould regain that ſtate of Immortal Happineſs from whence he had fallen.

Another inſtance of this nature we read in the caſe of *Lot*, who being forewarned of the Judgment falling upon *Sodom*,

and directed to fly to the Neighbouring Hills, yet he contests with God the place of refuge, and will accept only of
Gen. 19. 15, 17. one of his own chooſing. *Ariſe* (ſaid the Angel of God) *take thy wife, and thy daughters, and eſcape to the mountains, leſt thou be conſumed:* to which kind admonition *Lot*'s anſwer is, *O not ſo, my Lord*, &c. and inſiſts upon *Zoar* to be the place of his refuge; and this Controverſie was ſoon
v. 18. ended by God's condeſcention, *See, I have accepted thee concerning this thing.*

But 3*ly*. What man was ever obliged by God in a higher manner than *Moſes!* who was deſigned his Special Ambaſſador to *Egypt*, there to diſcharge the true Character of an Hero, in being the Deliverer of his Countrymen from ſlavery. For this Office God qualified him with the power of working Miracles; thereby ſetting the Broad-Seal of Heaven to his Commiſſion, and promiſing alſo to aſſiſt him with ſuch Eloquence as ſhould become the Meſſage which he was to deliver; yet after all, *Moſes* peremptorily refuſeth to obey
Exod. 4. 13, 14. theſe honourable Commands, ſaying to God, *Send, I pray thee, by the hand of him whom thou wilt ſend.* This Anſwer did indeed *kindle the anger of the Lord againſt Moſes*; but his Compaſſion allay'd his Anger; and ſoon after he confirmeth him in his Commiſſion, and ſtrengthneth him with the
v. 15, 16. aſſiſtance of his Brother *Aaron*.

Towards whom we likewiſe read a ſignal inſtance of God's condeſcention, in healing up a wide breach made by the treachery of that High-Prieſt: Who, whilſt *Moſes* was upon the
Pſal. 106. 20. Mount, *changed the glory of Iſrael into the ſimilitude of an Ox, that eateth graſs.* How great a Controverſie might God have had with him, who being the High-Prieſt of the Living God, would yet draw all *Iſrael* into a party to worſhip a Lifeleſs Idol. Who ſoon after God had delivered them from the Houſe of Bondage, ſhould ſet up *Egyptian Idolatry* to betray the people of the Lord back into their former ſtupidity, and ſlavery. How juſtly might God have made him reſemble his Idol, by taking away ſight from his Eyes, hear-

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ing from his Ears, and breath from his Noſtrils! But ſee the compaſſion of God to paſs by *Aaron*'s ſin, and ſtill continue him in his high ſtation.

'Twould be endleſs to number the many Controverſies which God had with his murmuring People in their Journey towards *Canaan*: Which were yet alldetermined by the forbearance and long-ſuffering of the Moſt High. And doubtleſs from God's great condeſcention to *Moſes* (before mentioned) he learned to bear with the peeviſh murmurings of *Iſrael* againſt his Adminiſtration in the Wilderneſs.

But there was never ſuch an angry man as *Jonah*, who being by God commanded to go to *Ninive*, (and be the Herauld of his Judgment in order to prepare that great City to prevent its actual falling upon them) fled to *Tarſhiſh*, which lay the contrary way to that which he was ordered to take. Yet inſtead of a ſevere puniſhment, God gave him a miraculous preſervation; and after that confirm'd him in his Prophetical Office. For we read that *the word of the Lord came to Jonah the ſecond time, ſaying, ariſe go unto Ninive, that great City, and preach unto it the preaching that I bid thee.* Jona.3.1.2

And in this reſpect Jeſus Chriſt ſhewed himſelf to be the expreſs Image of the Father, when with a ſteady reſolution he endured ſo great a contradiction of Sinners; which tho' it rendred him a man of Sorrows, yet could never hinder him from ſhewing compaſſion to thoſe who were the cauſes of his ſufferings: *When he was led as a Lamb to the ſlaughter, he was dumb as a ſheep before her ſhearers, and opened not his Mouth:* unleſs it were to recommend his Enemies to God's mercy. In which prayer he ended his controverſie with them, together with his Life, *Father, forgive them, for they know not what they do.* Iſa.53.7. Luk.23.34.

If we conſider the particular Controverſies which Chriſt had with two of his Diſciples, *Peter* and *Thomas*, they were ſoon compromized by his gracious condeſcentions. Thrice *Peter* had deny'd his Maſter, who after that confirm'd him

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in his Apoſtolick Function by a threefold Benediction. And tho' *Thomas* was ſo obſtinately prejudiced againſt the belief of Chriſt's Reſurrection, that he would give no credit to the Relation of his Fellow-diſciples, whoſe probity was ſo well known to him, but he muſt be convinced by his ſenſes alone, he muſt feel out the Article of the Reſurrection in the Side of his Maſter; (for thus he ſaith, *Except I ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.*) Yet in this caſe our Saviour condeſcended to ſatisfie his unbelieving Diſciple in his own way. *Reach hither* (ſaith he) *thy finger, and behold my hands: and reach hither thy hand, and thruſt it into my ſide. And be not faithleſs but believing.*

Joh. 20. 25.

v. 27.

The 2*d* Reaſon which recommends Charity to rule our Hearts, and direct our Judgments, is the conſideration of our own ſelves, with relation to the lapſed ſtate of our Nature: which is ſo prone to evil, that we dare not ſuffer our Actions to be tried in a Court of ſtrict Juſtice. But we always find it neceſſary to appeal to Equity, and a favourable Conſtruction. Do we not find recorded in Holy Writ, not only the ſlips and failures, but groſs faults committed by men of high Characters. So that the man after God's own heart might have reaſon to ſay, with relation to men as well as God, *if they ſhould mark wherein he had done amiſs, he could not be able to abide their judgment.* And let any man examine the ſtate of his own ſoul, and he will find reaſon enough to condemn himſelf. He who ſeeth a Mote in his Brother's Eye, if he would look homewards, might diſcern a Beam in his own; and *therefore* (ſaith St. *Paul*) *thou art inexcuſable, O man, that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf: for thou that judgeſt doſt the ſame things.* Nay, in all reſpects, we may ſay we do the ſame thing, to far forth as God is concerned in the ſins of men. For tho' one ſinneth againſt the Laws of Juſtice, another againſt the Rules of Charity, a third againſt Sobriety;

Rom. 2. 1.

briety: yet they all ſhew the ſame diſreſpect to God's Authority. They are all guity of the ſame Ingratitude to God who hath laid ſtrong obligations on them all to duty; and of the ſame Infidelity with regard to the terrors of the Law, and rich Promiſes of the Goſpel.

Where is the man who would be contented to have a Window into his Breaſt? Why then does any man by being a ſevere Critick upon his Brother, tempt him to judge as ſeverely as he has been judged, and to pay back that hard meaſure which was meeted out to him?

But this conſideration ought to be improved further from the common deficiency found in our Intellectuals as well as Morals: whereby we are rendred inſufficient to paſs ſtrict judgment on the ways of others; eſpecially ſince we are utter ſtrangers to their Hearts from whence the ſprings of all actions ariſe. As to outward Circumſtances, Satan may appear as an Angel of Light, whilſt the true Children of Light ſeem as *the filth of the world, and the off-* 1 Cor. 4. 13. *ſcouring of all things.* 'Tis hard for man throly to diſcern even his own heart: and if we judge by outward appearance, we are not likely to judge righteous, unleſs it be likewiſe charitable, judgment.

But how various are the ſizes of human Capacities, and the ſhapes of our formed and faſhioned underſtandings? Not one man's Mind, any more than Face, perfectly reſembling another in all its Lines and Features. And yet the weaker Capacity will moſt commonly be judging the ſtronger; as if the ſmaller meaſure could comprehend the greater. And altho' God hath been pleaſed to reveal his Wiſdom to men, tho' *he who hath commanded the light to ſhine out of dark-* 2 Cor. 4. 6. 7 *neſs, hath ſhined in our hearts, to give the enlightning knowledge of God's glory in the face of Jeſus Chriſt,* (as St. *Paul* ſpeaketh,) yet he telleth us, that *we have this knowledge in earthen veſſels.* Subject to many frailties, beſides the ill tincture of the earth which contains it. What ſtrong and almoſt invincible prejudices are mixed even with our knowledge

ledge of God and his Son Christ Jesus, the various Sects of Christians sufficiently set forth. How easily do prejudices arise from the custom of the place where we live? the examples of those we converse with? the admiration we have for mens persons? from the byas of affection towards some, and aversion to others, according to the real or imaginary good or ill turns they have done us? what various forms, and different shapes doth Education give to our common Christianity? so that the very Sheep of Christ do not so much as know one another, but one part of the Flock shall flie from the other. Now all their strict and rigorous censures against one another can never be just; and generally none of those severe judgments are so. And ought therefore give place to the favourable construction of Charity, and suffer the peace of God to bear Rule.

The 3*d* Consideration which recommends Charity as the the best Chancery to end all differences amongst Christians is the extraordinary Felicity of this Court of Equity. Because, (1.) it gives the quickest dispatch to business. And (2.) it decideth all Controversies to the mutual satisfaction of both parties. As to the first of these, Charity cutteth off all occasions of delay; it admits no Demurrers, Rejoynders and Rebutters. Charity insisteth not upon strict Fend-
1 Cor. 13. ings and Provings, but rather *suffereth long, and is kind,*
v. 4, 5. *and thinketh no evil:* but admits of as good colours as the Advocate can put upon the Actions of his Client: for *Charity believeth all things, and hopeth all things, i. e.* believeth and hopeth the best of all things; and whensoever the Offender pleadeth Guilty, the Process is stopped; and then both parties are satisfied: the one that he hath found favour, the other that he hath granted it. One is delivered from fear, the other from trouble; both rejoyce that their Controversie is happily brought to an end. And to crown all, it sometimes falls out, that each hath made a Friend of the other.

2. The Second general Head to be conſidered, was the Rules of this Court by which ſhe governeth her Judgment. Now the Rules and Meaſures conſtantly us'd in Courts of Judicature, are thoſe Methods and Ways which long Experience hath found out to be uſeful and expeditious for determining of Cauſes. By theſe our Courts give Law to their own Power, in order to the publick Good. And the Rules by which Charity decideth Controverſies are theſe:

1. Charity judgeth not the Perſon of any Man, from thoſe ill Conſequences which are charged upon his Opinion; eſpecially if he diſown thoſe Conſequences: Since *nothing but what cometh from within can defile the Man.* A good Man will reaſon thus with himſelf: 'Tis poſſible I may be miſtaken in the Inferences I draw from ſuch an Opinion: Or, if I have concluded right; another, who receiveth the Opinion, it may be, doth not diſcern the ill Conſequences of it; but if he declare his Disbelief of 'em, though they may be ever ſo truly charged upon the Opinion, they cannot upon the Man: This Rule of Charity would calm the Diſputers of this World, and ſoften the Stile of Controverſie. 'Twould ſuffer no Gall to drop from the Pen of the Writer in bitter Reflections upon the Perſon of his Adverſary.

This Rule would have ſoftned the Controverſie, and prevented the Quarrel which not long ſince aroſe betwixt the *Calviniſts* and *Arminians*; the one call'd the other Free-willers, and from thence laid to their Charge that they leſſened the Eſteem due to the Grace of God, as if it were not abſolutely neceſſary to our Salvation; when on the other hand it was objected to them who held the Article of abſolute Predetermination, that they blaſphemed God by making him the Author of Sin. Now, tho' the one Party owned God's Grace abſolutely needful to their Salvation, and moſt of the other Party diſowned God's being the *Au-*

thor of Sin; and all diſowned that he was culpably ſo, yet an immortal Hatred aroſe between both Parties, and when each had the Opportunity of Power the other felt the Effects of it.

2. This Court eſteemeth Errors in Men's Judgment not to be a Subject Matter of Puniſhment, but Inſtruction, *Seneca.* *Errantis pœna eſt doceri.* Such Opinions which are meerly ſpeculative, tending to no immoral Practice, (whether they be true or falſe) are innocent, and can therefore give no reaſon of Diſturbance, and conſequently no juſt Occaſion of puniſhing their Abettors. They fall not under the Cognizance of the Ruler, *Rom. 13. 3, 4.* *who is only a Terrour to evil Works, a Revenger to execute Wrath upon him that doth evil.* Had this Rule been obſerved, *Smithfield Fires* had never been kindled, and the World had been guiltleſs of all the barbarous Murders of thoſe who held this innocent Opinion (could it poſſibly have been an Error) *viz.* That what was Bread before the Conſecration of the Prieſt, was Bread after it.

But if a Man will propagate ſuch erroneous Opinions which directly miſlead Men into wicked Practices, the publick Weal requireth that an effectual Reſtraint be put thereunto; as in the Caſe of a Native of *England*, who hath received Orders from the See of *Rome*, and is therefore by Law condemned to Death, the reaſon is becauſe no Prieſt is admitted to Cure of Souls under that See, but is obliged to take an Oath contained in the Bull of *Pius* the 4th, *Super formam juramenti profeſſionis*, which is uſually annext to the printed Canons of the Council of *Trent*, which Oath contains in it evident Matter of Treaſon, as will appear by theſe Clauſes: *Romano Pontifici veram Obedientiam ſpondeo & juro*, i. e. I vow and ſwear true Obedience to the Pope. Again, *Cætera omnia à ſacris Canonibus & œcumenicis Conciliis definita recipio*, i. e. all the Decrees and Determinations of general Councils and holy Canons I receive; and at laſt, *hanc fidem integram indubitanter recipio, & ab illis quorum Cura ad me ſpectabit, teneri, doceri, & præ-*

prædicari, quantum in me erit curaturum juro, i. e. as I heartily receive theſe Doctrins, ſo I ſwear that I will take care, to the utmoſt of my Power, that they ſhall be propagated whereſoever I ſhall be concerned.

Now, ſince thoſe Canons, which the Papiſts call holy, and Councils which they call general, give the Popes a Power to depoſe Sovereign Princes: And ſince the Experience of our own Nation hath informed us that former Popes have endeavour'd to render the Imperial Crown of this Realm feudatory to *Rome*, and that K. *Henry* VIII. and Q. *Elizabeth* were actually excommunicated and depoſed by papal Power, certainly ſuch Natives of *England*, who ſwear to propagate Doctrins of this Tendency among their Countrymen, and alſo vow and ſwear perſonal Obedience to the Pope in Matters of this nature, can be conſider'd by our Laws no otherwiſe than as Traytors to their Country. I know the Papiſts complain that their Prieſts ſuffer here for Religion and the Catholick Faith; but if what they are pleaſed to call by thoſe Names be in Truth Treaſon of the higheſt Nature, I do not ſee how ſpecious Names can excuſe the Guilt of ſuch execrable Villany any more than the fine Phraſe, *An Act of Faith* can excuſe the moſt barbarous Sort of ſolemn Murder, which is the burning of Men alive, againſt whom they pretend not to lay the Charge of any Immorality.

The burning of Men alive upon the ſcore of Religion is by the Papiſts called an Act of Faith.

But on the contrary, if the Opinions which ſome Man or Society of Men profeſs, have in their Nature no Tendency to produce immoral Practices betwixt Man and Man, nor to unſettle the Form of Government which is eſtabliſhed in a Nation; this Court of Chancery hath no Rule whereby to puniſh ſuch Opinions, notwithſtanding the Complaints of ſome angry Men of all Communions who ſhall charge him that profeſſeth any Opinion they diſlike, with a Breach upon the Peace of the Church.

3. This Court forbiddeth no Man or Community of Men, that Liberty in the Exerciſe of their Chriſtian Profeſſion which Chriſt hath not forbidden. Nor will it compel any

one by Fine, Impriſonment, bodily Pain, or any other Force whatſoever, to own any Article of Belief, or joyn with any Form of Worſhip, which he in his Conſcience doth diſapprove. The reaſon hereof is, 1. Becauſe our Chriſtian Profeſſion teacheth us to call no Man Maſter but Chriſt; and, 2. Becauſe there is no Aſſembly of Men; no not a *general Council, but may err* (as our Church declareth in her 21ſt Article) *even in things pertaining unto God.* 3. Becauſe our Reaſon was given us to interpret the Scriptures for our ſelves, not to be a ſtanding Rule to others: And, 4. if the Reaſon of the learned cannot convince, much leſs can the Force of the Magiſtrate. But on the contrary, put Force in the Place of Reaſon, and all Religion will be alike, and as Colours in the dark, undiſtinguiſhable. Force in its own Nature equally diſpoſeth a Man to become Mahometan, Chriſtian, or Pagan: Not that it can convince Men of any Truth which is in theſe Profeſſions; but it may compel 'em, thro' Hypocriſie, to make a Shew of any Religion.

Had this Rule of our Court been obſerved, Pope *Victor* had never put the World into a Flame by enjoyning the Day upon which the Feaſt of *Eaſter* was to be celebrated; which Controverſie produced ſuch an unchriſtian Bitterneſs that the Eaſtern and Weſtern Chriſtians withdrew from the Communion of each other. I cannot conclude this Point better than with the excellent Words of the *Irenicum*, or Book of Peace, written heretofore to compoſe the Differences in our Church by the preſent Right Reverend Biſhop of of *Worceſter*. *Were we* (ſaith he) *ſo happy but to take off things granted unneceſſary by all, and ſuſpected by many, and judged unlawful by ſome; and to make nothing the Bonds of our Communion but what Chriſt hath made ſo; allowing a Liberty for Matters of Indifferency, and bearing with the Weakneſs of thoſe who cannot bear thoſe things which others count lawful; we might be reſtored to a true primitive Luſtre, far ſooner than by furbiſhing up ſome antiquated Ceremonies which can derive their Pedigree no higher than ſome ancient Cuſtom and Tradition*; and

after

after this he piously concludeth, that *God will one Day convince Men, that the Union of the Church lieth more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies*, p. 123.

4. This Court takes into special Cognizance, all the Bonds of Union, as well as Causes of Division which may be found amongst Christians. For want of this impartial Consideration. Men are apt to think the Differences betwixt each other to be wider than indeed they are; and from hence chiefly it is that the deplorable Differences amongst Protestants are still maintained. There is not any one Doctrin or Practice necessary to make us good Men here, or happy hereafter, but what we are all agreed in. The Moral Law of Christ is equally receiv'd by us all, and the Apostles Creed, which containeth a Summary of our Evangelic Faith, is owned by us all. Idolatry and Superstition are cast out of the several Forms of Worship which all those Protestants, who dissent from us, adhere to. Now these Bonds of Union, so many in Number, so strong and important in their Nature, cannot but prevail upon a charitable Disposition, to compromize those few Differences which arise from various Ways of Expression, Rites of Worship, or Forms of Discipline, which are Matters of no great Importance, if considered by themselves; but if compared with the Fundamentals, in all which we are agreed, they will scarce be discernible by the Judgment of Charity.

5. This Court puts the best Construction upon all cases which come before it; 'twill admit of no Innuendo's, strain'd Aggravations arising from meer Probabilities or fanciful Conjectures. Plainness of Sense is here better understood than Sharpness of Wit: It looks upon the best Construction to be the right Handle of the Cause, according to which it giveth Judgment. This Rule was taught by Christ himself in his Behaviour to his Disciples on that Night in which he was betray'd: At that time when the Troubles and Cares of the Master increase, the Diligence of the Servant should

be

be doubled. But ſo heavy were his Diſciples, that they did not watch with him an hour in his Extremity of Grief: But whilſt the Maſter was in an Agony, the Servants were ſo unconcerned, that they fell aſleep. Yet Chriſt put the beſt conſtruction hereupon; not blaming their negligence, but in compaſſion to their Humane Frailty, he pronounced this Sentence; *The Spirit indeed is willing, but the Fleſh is weak.*

Mat. 26. 41.

3. The Third general Conſideration was the Extent of this Court's Juriſdiction; which reaches as far as the Body of Chriſt extends. *To this we are called in one Body*, ſaith the Text. Humane Nature obligeth us to compaſſionate Men as Men. But when it pleaſeth God to diſtinguiſh a People from the reſt of the World, and take them for his own Lot, by revealing himſelf particularly to them, he doth oblige them to a cloſer tye of Love to each other in anſwer to the particular condeſcenſion he hath ſhewn to them. Thus *Iſrael* was obliged to a ſtricter Charity towards their Brethren than to Strangers from them in point of Religion; but yet they were to extend their utmoſt Compaſſion to all Proſelytes, let them come over to their Religion from what Nation ſoever.

Gal. 6. 10.

In like manner Chriſtians are by St. *Paul* exhorted, *as they have opportunity to do good unto all men, but eſpecially to them who are of the houſhold of Faith.* So that as every Nation and Government is by a true Civil Polity obliged to a particular care of all the Parts and Members belonging thereunto; and every part and Member of that Body Politick is oblig'd to uſe his utmoſt endeavour for the good of the whole, ſo all People who are united under one Head the Lord Jeſus, ſhould look upon themſelves as one Body; and therefore every diviſion and branch thereof ſhould in Chriſtian policy hold it ſelf oblig'd in particular manner to contribute to the ſafety of the whole; all one as every individual Member of a Family is bound in a more eſpecial manner to ſupport the common Intereſt of their own Houſhold, more than any other. To exerciſe this Charity, to the Rule of this Peace of God, we are called in one Body.

The

The outward visible bond of Union which joineth this Body together is the pure Law of Christ, unmixed with the Traditions of Men; not levened with any Worldly Interest. That Law which teacheth us to know that God alone is our Owner, Governor, and Benefactor, and therefore to him chiefly belongs our Submission, Obedience, and Thankfulness. Which enjoyneth us Sobriety, Justice, and Charity: And hath no other Design, but to adorn our Souls with all sorts of Virtue in as eminent Degree as we are capable of receiving. All the Professors of this Law, howsoever dispersed over the World, are Members of this one Body, and may therefore demand the utmost assistance of our Christian Charity.

This Rule of Charity was well understood in the beginning of our Reformation, and was held as a Maxim of State during the happy Reign of Queen *Elizabeth* of ever blessed Memory, viz. *That* England *should always make it self the Head and Protection of the whole Protestant Interest.* Our Christian Church or Nation (call it which you please) saw it self particularly oblig'd to this undertaking by the especial Providence of God, which furnished us with that Strength, Wealth, happy Situation, and Fertile Soyl which rendred us the Envy and Terrour of Antichrist. And hence was it that our Church looked upon her self in relation to other Protestant Churches as the Elder Sister in the Family, who being grown up to greater Strength and Abilities than the rest, discharged the part of a Mother, in giving her Assistance to the Younger and more tender Branches of that Household. By pursuing this Pious State Maxim, *Englands* Glorious Queen made her self the Nursing Mother of the whole Gospel-Reformation; hereby she gave check to the power of *Babylon*, and by making all true Protestants, *i.e.* all true Christians her Friends, she enabled *England* to make good her Oldest Maxim of State, which was, *To keep the ballance of Europe equal and steady.*

From whence it is evident, if the Line which Succeeded

that

that great Queen had Religiouſly purſued the Holy Politick of her Reign, *Europe* had never heard of the overgrown greatneſs of *France*, much leſs ſubmitted to thoſe Barbarous Inſolencies which ſome places now groan under. Nor had *England* at this day been ſtartled by Popiſh Cutthroats, who were to prepare the way for a French Invaſion. So that our Allies of the *Roman* Communion muſt allow this Proteſtant Maxim to be truly Catholick, becauſe their ſafety from the Power of *France* was wrapped up in it together with our own. And hence it may be diſcern'd, who amongſt us are trueſt Proteſtants and beſt Engliſh-men: Thoſe who endeavour to heal up all Differences amongſt Chriſtian Churches who are willing to join with them in bonds of Affection as Fellow-members of the ſame Houſhold of Faith, or thoſe who by vilifying all Foreign Reformations, and all other Communions but their own, divide the Body of Chriſt, and the Affections of Chriſtian Churches from one another.

From what hath been ſaid alſo 'tis evident, that the Body of Anti-Chriſt can be no part of that One Body mentioned in my Text, and no more within the perview of our Chriſtian Law of Charity, than Turks and Infidels. I have read in the Turkiſh Alcoran ſome honourable mention of Jeſus the Son of *Mary*; but tho' the *Mahometans* join with us in paying ſome ſort of Reſpect to our Saviour, yet ſince they pay a greater Deference to their own Prophet, and an intire ſubmiſſion to his Laws, and ſince their Laws have inſpir'd them with the Genius and Spirit of their Prophet, which never faileth to exert it ſelf in the higheſt degrees of Rage and Malice againſt all who profeſs an intire ſubjection to the Lord Jeſus; I do not remember that the Moſque hath ever been owned as a branch of the Chriſtian Temple.

And altho' the State-politick Confederacy of *Rome* erect Temples and Altars to Chriſt (tho more to his Mother) yet in as much as they pay a more profound Reſpect to their own High Prieſt, and the Laws which he hath con-

confirmed, and ſince the Genius and Spirit of thoſe Laws is ſo directly oppoſed to the good Spirit of the Goſpel, that there is no Rebellion or Inſurrection ſo bloody, no Murder or Maſſacre ſo cruel, no Conſpiracy or Aſſaſſination ſo baſe and barbarous, but what the Spirit of Popery not only alloweth, but injoyneth in Oppoſition to thoſe who own no High-Prieſt but the Lord Jeſus, it cannot eaſily be comprehended how the Maſs-houſe ſhould be any part of the Chriſtian Church; altho' the Papiſts aſſume to themſelves, in excluſion of all others, the Sacred Name of Chriſtians.

And in this they are follow'd by their Adherents among us, tho' of another Denomination, who chuſe to ſerve *Baal* for the ſake of *Jehovah*; and to preſerve our holy Chriſtian Church in its original Purity joyn themſelves to Antichriſt. This is indeed a Combination without precedent; the Fundamental of their Faith is Contradiction, and their Principles would beſt have been explained by the Philoſopher, who read Lectures concerning the blackneſs of Snow. I have heard of a crazed Friar, (the fore-runner of theſe men) who made his Prayer to God to reconcile himſelf to the Devil, in order to eſtabliſh Peace in the world: juſt as this ſort of Men aſſiſt *French* Dragoons into the Kingdom, Popiſh Cut-throats into the Court, and the late Subverter of our Religion and Laws into the Throne; and all this, in order to ſupport the Church of *England*; which Church does therefore caſt them out as Apoſtates from her Communion.

But if there ſhall be found within the pale of our holy Church any Abettors of theſe Adherents, who ſhall ſtill be diſputing our gracious King *William*'s Right to the *Britiſh* Throne, who, by divine Aſſiſtance, firſt recovered and does ſtill ſupport all the Rights of theſe Kingdoms, tho' this ſort of men take great pains to ſequeſter themſelves from our Chriſtian Charity, yet I truſt, that God in his great mercy will continue to blaſt all the deſigns of Antichriſt, confound the Stratagems of *Rome*, diſcover the Treacheries of *France*, and proſper the Arms of our Rightfull and Lawfull Sove-

reign King *William*, that his happy *Succeſs* and our ſecure *Settlement* may be even to theſe men as a divine Illumination.

IV. The fourth general Head, was the great motive to Chriſtian Charity, which in the Text is taken from our obligation to thankfulneſs, *be ye thankfull.*

We cannot reflect upon any one reaſon, which engageth us to be thankfull to God, but what obligeth us to Charity towards one another. Our Creation, Preſervation, Redemption, Means of Grace, Hopes of Glory, and all the Bleſſings of this Life, for which we give daily Thanks, are either common Bonds of Union, or Talents to be employ'd for common good. But how particular a motive to mutual Charity the wonderfull Deliverance which God hath ſo lately wrought, doth afford us, will appear, if we conſider the Particulars thereof, ſo far forth as they have already been diſcovered: as firſt, The Deliverance of a Life as dear to us as the breath of our Noſtrils, from a barbarous Aſſaſſination: and ſecondly, Of our Nation from an unnatural Inſurrection in order to aſſiſt a *French* Invaſion. All the parts of this Conſpiracy were linked together in one Chain; the Aſſaſſination was to facilitate the Inſurrection, the Inſurrection to make way for the Invaſion, and all this in order to a *French* Conqueſt.

If any private perſon hath received injury from another, there is in all civiliz'd Countries a Law and Court of Judicature, from whence the Appellant may receive a Recompence; ſo that there is no room left for any private Revenge; much leſs for that which is in the higheſt degree barbarous, as is an Aſſaſſination upon the meaneſt perſon. If a difference ariſeth between Sovereign Princes, their Appeal lieth to God's Providence, and is to be proſecuted by open force of Arms. ſo that hereby is a bar ſet to all pretence for an Aſſaſſination upon any publick perſon; and indeed no men ever pretended to aſſaſſinate, but ſuch who had openly caſt off all principles of Humanity; ſuch as, Houſe-breakers, High-way Robbers, Tories and Banditti: and no Prince can be ſuppos'd

pos'd to commiſſion theſe perſons, but ſuch as *Nero*, who wiſhed that the people of *Rome* had but one Neck, that he with his own hand might be the Executioner of his own people: ſuch, whoſe infamous Cowardize maketh way for their Cruelty.

'Tis fit for him who dares not ſee his Enemy in the Field, to attack him by Ruffians in his *Winter Quarters*: i. e. his Park, his Garden, his Houſe, or naked in his Bed-chamber; and yet if we may believe the dying Speeches of Popiſh Cut-throats, who to gain their own Abſolution from the Prieſt are forced to abſolve their Maſters, ſince *Granval* is dead, and *Du Mont* almoſt forgotten, there are now no more Ruffians remaining beyond the Seas.

But this Aſſaſſination was timed to the Popiſh Carneval, the preparation to their holy Faſt of *Lent* was to have been a Riot in the Blood of our excellent Prince; a fit Preparation for that barbarous Act of Religion they were to commit when their Faſt ſhould be ended, which is to eat the Fleſh and Drink the Blood of our Redeemer.

Brutus the firſt aroſe againſt *Tarquin*, the ſecond againſt *Cæſar*, *Piſo* againſt *Nero*, becauſe thoſe Princes were the known Enemies of publick Liberty. And if a Sovereign Prince ſhall ſo far degenerate from the Character of a Father to his Country, as to make it his buſineſs to ſubvert the Religion, Laws, and Liberties thereof; in ſuch a caſe a People are not only permitted, but obliged by the duty they owe to their Country, their Poſterity, and their own Souls effectually, by open force of Arms, to remove the cauſe of ſuch an inſupportable Calamity, as being fully aſſured, both from the goodneſs of the divine Nature, as well as from the expreſs word of God, that the Magiſtrate is the Miniſter of God only for good: but to commit a Parricide upon ſuch a Prince, who defends not only the Liberty of *England*, but *Europe*, is a greater Villany than what was ever thought upon by *Cataline*. How dear ſhould that Life be to us which was ſo barbarouſly ſought after by the profeſſed Enemies of all that is dear to God and Man? how does it become us to be

thankfull, that *the breath of our Noſtrils, the Anointed of the Lord was not taken in their Pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen?*

But ſecondly, They who were bringing this Plague upon us, did not intend that it ſhould viſit us ſingle; an Inſurrection at Home, and an Invaſion from Abroad were to have been its Attendants.

That the natural Enemy of *England* ſhould invade and hold Correſpondence to ſtrengthen his deſign is not ſtrange, (altho' carrying on that Correſpondence to an Aſſaſſination be ſome diminution to his Glory.) Nor is it to be admired that *Engliſh* Papiſts, who by the tye of their Religion are united to a foreign Head, ſhould forget the Land of their Nativity. Nor is it a wonder, that they who can believe againſt their Senſes, ſhould perſuade themſelves, that *Lewis* XIV. may found an Invaſion in ſelf-denial, and at the expence of *French* Blood, make a Conqueſt upon *England*, only to reſtore *James* the II. But 'tis aſtoniſhing, that *Engliſh* Proteſtants, of the beſt and pureſt Reformation (as they themſelves aſſert) ſhould be Harbingers to the eldeſt Son of Antichriſt: and by an unnatural Conſpiracy prepare the way for the grand *Nimrod*, the mighty Hunter after *Europe*'s Liberty: and aſſiſt him to ſettle the French Yoke upon their native Country: *i. e.* to ſuppreſs the Liberty, burn the Body, poyſon (and as much as in him lieth) damn the Soul of the Nation. For theſe are the certain and known effects of a French Conqueſt.

What could the great Oppreſſor mean but to found *himſelf* a Title to *England* in Conqueſt? and how inviting has it of late bin to him to know how fond we have (ſome of us) bin of that Title? eſpecially when crown'd with Succeſs and Settlement: And what other thing could be deſign'd, when the Embarking Army had not one *Engliſh*, *Scotch*, or ſo much as *Iriſh* Troop in it, being made up only of the *Veteran* Troops of *France*, but that the late King of unhappy memory might march through his former Dominions

ons in ſafe Cuſtody, having only the revenge to ſee *England* become the worſt of all Conqueſts, a French Conqueſt? For to the French Monarch alone 'tis owing, that War is made more barbarous than 'twas ever known in former Ages. His Promiſes and Oaths make way for his Perjury, his Treachery leads on to his Cruelty, and what the Sword is uncapable to devour the Fire muſt conſume. Did ever any Men before now found an Inſurrection only in a revenge upon their own native Country? Did ever Men before now form a Rebellion without any other rational proſpect but of Slavery to the Souls and Bodies of themſelves and their Poſterity? May not *England* with aſtoniſhment take up the words of *Iſaiah*? *Hear O Heavens! and give ear O Earth! I have nouriſhed and brought up Children, and they have rebelled againſt me*, Iſa. 1. 2.

But what does the ſenſe of our wonderfull Deliverance call for? Does it not,

1. Firſt engage all thoſe who joyn together in a juſt abhorrence of this unnatural Confederacy to unite together in bonds of mutual love and charity to each other? are not all thoſe who have the ſame common Enemies even thereby compelled to *aſſociate* themſelves together in the ſtricteſt Friendſhip? have not French Invaſions already joyn'd different Nations of differing Religions, together in one common League for mutual ſafety? and may not the ſame reaſon prevail for the Union of Proteſtants of the ſame Nation (at leaſt) in brotherly love and charity? When the Heathen and the high Church of *Iſrael* conſpired together againſt the life of Chriſt, was it not a warning to all his Servants to unite againſt their confederated Enemies? Certainly when the reaſons of our mutual agreement with one another are ſo weighty (as hath bin ſhewn) and the cauſes of our differences ſo very light, nothing but our own ill nature can give an ill turn to the ſcale.

2*dly*. This Deliverance calls us to more caution, that we give no further Encouragements to the common Oppreſſor

to

to invade, nor to the home-bred Traytor to aſſiſt him. Let us no longer preſerve as ſacred the forfeited Right of a Tyrant, and no longer refuſe to own the legal Right of our Deliverer. A Right by Law ſhould be (if poſſible) more pretious to us than a Right by Succeſſion, ſince fortuitous birth giveth a Right by Succeſſion, but 'tis the addition of Heroick Merit to Princely birth which recommends to a Right by Law. And what greater affront can we offer to the high Merit of our excellent Prince, who uſeth his juſt Title only to ſupport the true old legal Monarchy of *England*, than to pay any reſpect to the Title or Memory of him who Abdicated the Crown? *i. e.* caſt off the legal form of Government, and ruled us by a Deſpotick Power; was it thought decent or indeed tolerable to preſerve a reſpect for *Tarquin* in the Conſulſhip of *Brutus*, by whoſe Aid the People caſt off the Yoke of his inſupportable Tyranny? but what would have been thought of thoſe, who ſhould publickly diſavow the Right of *Brutus* to that high Dignity which the People had veſted in him out of reſpect to *Tarquin* the depoſed Prince?

3*dly*. Let us bleſs God who brought Light out of Darkneſs, that by the diſcovery of this unnatural Conſpiracy, he hath ſprang a light, whereby his ſacred Majeſty, and thoſe who are entruſted with any part of the Government under him, may clearly diſcern their Friends from their Enemies, and certainly know who are for and who are againſt the conjunct Intereſt of King and People; ſo that from hence ſuch meaſures may be taken which are abſolutely needfull to ſecure our Eſtabliſhment.

Whoſoever refuſeth to acknowledge the Right of *William* the III. does actually declare for the extinguiſhed Right of *James* the II. and whoſoever owns his Right, muſt by Virtue of his Allegiance hold himſelf in conſcience oblig'd to endeavour his Reſtoration. Now I appeal to all the world, if any ſuch perſon as this can of right claim to himſelf ſo much as Protection from the preſent Government; but

but on the other ſide, every one muſt own that the Government, in protecting them, doth fully diſcharge the higheſt duty of Chriſtian Charity, which is to love our Enemies, and do good to thoſe that hate us. Protection is the higheſt Favour which the Government can, in this caſe, beſtow, or which theſe men are fit to receive; for Chriſt never commanded us to truſt our Enemies; but, on the contrary, to temper the Innocency of the Dove with the Wiſdom of the Serpent.

He who thinks himſelf obliged in Conſcience to *James* the II. as his rightfull King, if he hath not the Courage to make one in an Inſurrection, nor the hardy baſeneſs to joyn in an Aſſaſſination, yet 'tis manifeſt that he will not oppoſe the former deſign, nor reveal the latter. Now altho' to protect ſuch perſons be the higheſt degree of Chriſtian Charity, yet to admit them into the Truſts of the Nation is not the higheſt degree of Chriſtian Prudence. The Jeſuits, who were convicted of a Helliſh Plot in the Reign of King *Charles* II. could never, with all their Wit, excuſe or ſo much as extenuate their Treaſon, and therefore they betook themſelves to the laſt Shift, or an impudent Denial. But our late Convicts with greater Effrontery, own and juſtifie their unnatural Conſpiracy, and die glorying in their Treaſon. But was ever any Kingdom ſo fatally divided againſt it ſelf, that the Religion by Law eſtabliſhed, ſhould be an open Enemy to the civil Conſtitution? that what in the Eye of the Law is Treaſon, ſhould, by the Church, be accounted Duty? that whom the Judge condemneth, the Prieſt ſhall abſolve at Execution? for the Impenitence of the Traytors, and Inſolence of the Abſolvers are both juſtifiable (as they pretend) from the Church of *England*'s Doctrine concerning Paſſive Obedience, and it muſt indeed be granted, that if *James* the II. had a divine and indefeaſible right to our Paſſive Obedience, the right of King *William* the III. to the Crown of theſe Realms could not at this day have been own'd, nor could the bloo-

dy Conſpirators, even againſt that Life, which (under God) ſupporteth the liberty of *Europe*, and the Chriſtian Profeſſion throughout the World, been found guilty of Treaſon. But do theſe Apoſtates think to impoſe their Paſſive Doctrine of blind Obedience upon the Proteſtant Church and Kingdom of *England*? do they think we cannot rightly diſtinguiſh this matter? as for inſtance, Paſſive Obedience to the Law of the Land, is the Doctrine of *Jeſus*; Paſſive Obedience to the will of the Prince, is the Doctrine of *Judas*; a falſe and trayterous Doctrine, whereby all civil Governments and legal Rights are betray'd to arbitrary Power. *Judas* betray'd the perſon of Chriſt to the High-Prieſt of *Iſrael*. Paſſive Obedience, to the will of the late King, betrays the Body of Chriſt, *i. e.* all true Chriſtians to the Pope of *Rome*, and therefore the Profeſſors of this Doctrine have, by the righteous Laws of this Land, ſuffer'd that Puniſhment to which God in his juſt judgment condemned the Traytor *Judas*, which was, To be hang'd and burſt in the middle. But what can put a ſtop to the unparallell'd Inſolence of this Party, unleſs the Parliamentary Aſſociation (which ſubjects theſe hardned Traytors to a juſt Revenge) be wellcomed with the Heart and Hand of the Nation? Hereby every honeſt Man and Lover of his Country may encourage our Confederates abroad, and aſſure the Minds of all true *Engliſhmen* at Home, and we need not doubt, that God will bleſs theſe our honeſt Endeavours in defence of that Religion which is all Charity and Peace; and of that King whoſe only fault perhaps it is, that his own ſafety is not ſo dear to him, as it is, and ever ought to be, to us. Theſe Cautions are abſolutely needfull to preſerve our Rightfull King and righteous Eſtabliſhment; and therefore let us joyn our Prayers to God, that no falſe Suggeſtions, nor vain Jealouſies may prevent or fruſtrate theſe neceſſary Cautions, which God in Mercy grant, through Jeſus Chriſt our Lord. *Amen.*

F I N I S.